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ably but few of these unfortunates knew what the quarrel was about in which they had sacrificed their lives. This and the scenes in the trenches through which I passed that day gave me a disgust for war which, during the forty years that have since elapsed, I have never ceased to express whenever an opportunity offered.

The doctrine of the inheritance of qualities, which now plays so large a part in the discussions of modern publicists concerning the course of history, inevitably suggests that the fighting instinct which lies latent in the breasts of even the most civilized peoples must be a legacy from countless generations of remote ancestors, who, even after the dawn of consciousness, must have followed rapine and the murder of strangers as their daily occupation. It is in these things in reality that war consists, in spite of the efforts of the more civilized nations to disguise it by fine names, and to get God mixed up in it. The passion for it and the interest in it felt by even the more cultivated members of the human race could hardly be as strong as they still are had they not been infused into the blood by countless generations of savage forefathers. It is a most humiliating thought that man is the only animal that rejoices in the destruction of its fellows. The exterminating powers of all the others are spent on alien breeds. Some French author, I think one of the Le Maistres, has pictured to himself the possibility of twenty thousand cats doing what men do, meeting in a large plain, and one-half scratching and biting the other half to death. Should we caress the survivors as we do human heroes, and increase their allowance of cream? Within twenty years the results of the Crimean War were undone by Russia, without opposition from anybody. Everybody in England deplored it; Lord Salisbury has acknowledged that she "put her money on the wrong horse." But one hundred thousand men were resting in bloody graves, and £100,000,000 of money was added to the national debt. Such is the prescience of jingoes.

Give Peace.

BY MARIANNE FARNINGHAM.

In the hearts of men to-day
Fear and dread are springing;
In the darkening path of gloom
The war-flag is unfurled.
O to see the dove of peace
Coming to the world!
O to have the hours of fear
Stirred by angels' singing!

Among the bare and shivering trees
The winds are sadly sighing,
While with relentless cruelty
The chilling winter comes
Where wives and little children
Suffer in cheerless homes,
And even in the bravest hearts
Hope is slowly dying.

God let peace come in place of war,
And each man know his brother!
If sunshine leave the world outside,
It yet may find a rest,
And gladly through dark days abide
In the love-lighted breast.
It is not winter in the heart
When we love one another!

— *Christian Endeavor World*.

Appeal to President McKinley.

TO THE PRESIDENT: The Board of Directors of the American Peace Society solemnly and earnestly appeal to you to offer the good offices and mediation of the United States to Great Britain and the Transvaal.

We recall to you and we feel confident we may assure you that the whole civilized world has not forgotten that one of the most benign features of the scheme approved by all at The Hague Conference was that entitled Good Offices and Mediation.

Article 3 declares in words which the Conference and sound judgment of the world have heartily approved, "The signatory Powers deem it useful that one or more disinterested Powers should offer of their own accord to the disputing states, as far as circumstances permit, their good offices or mediation, either before or during hostilities; the exercise of this right shall never be regarded by either of the parties in dispute as an unfriendly act."

We believe that the public sentiment of the United States regards the South African War with abhorrence. The sympathies of some of our citizens may favor the British because they and we are so largely of one blood. Others may favor the Boers because they are fighting for their liberties with desperate valor. Every one must respect the courage on both sides. Almost every one must in his conscience condemn both sides for their rash entrance into war when patience and conciliation could have surely adjusted the dissension.

This country can mediate with absolute impartiality. We love both sides. We foresee the prolonged bitterness of hatred throughout all South Africa which must surely grow out of this passionate and bloody war. May we not believe that both sides have tasted blood enough to be ready to accept the honorable and friendly offer of mediation by a nation of such transcendent power and dignity as the United States?

We earnestly ask you to tender the good offices of this country, in the faith that perhaps they may be soon accepted; or even, if at first declined, the offer will before long be welcomed, and all the sooner because the whole world will hear of your action, and invoke upon it the blessings of the God of Peace.

On behalf of the Board (signed),

ROBERT TREAT PAINE, *President*.

BENJAMIN F. TRUEBLOOD, *Secretary*.

BOSTON, Jan. 27, 1900.

New Books.

PLAIN TALK IN PSALM AND PARABLE. By Ernest H. Crosby. Boston: Small, Maynard & Co.

In this new book of verse Mr. Crosby deals in a plain and forcible way with the evil condition of society resulting from a failure to appreciate and live out the simple elemental principles of Christianity. Tolstoy, in a personal letter to Mr. Crosby, writes as follows about the book:

"I like the book very, very much. Some of the pieces—the choice is difficult because all are very good—I will have translated into Russian and published. There is nothing more new and interesting than the most common subjects looked at from a Christian point of view,

and that is what you are doing in your book, and doing with talent and sincerity."

THINGS AS THEY ARE. By Bolton Hall. Boston: Small, Maynard & Co. Cloth, small 12 mo., 291 pages. Price, \$1.25.

Mr. Hall, who is one of the most uncompromising advocates of "the spiritual philosophy of the kingdom of heaven" as the only remedy for the social wrongs of the world, presents in "Things as They Are" his views of social and political life, institutions and methods in a series of nine essays and fifty fables. The essays form about one-half the book and are designed to show the purpose and the order of the development of man. The fables are intended to illustrate the principles according to which human development should take place. The book is forcible, terse, racy, readable, even where it borders on being a bit childish. It is so true to "things as they are" that it is frequently painful, and not infrequently positively funny. No one who commences the first essay, in which is recorded the failure of a "born Quaker" to live according to the Golden Rule in society as it is, will want to lay the book down till he has read the last fable about the "visionary" who dashed his own life out constructing a bridge over the "great gully" for other men to cross upon.

A LOVE-LIT PATH TO GOD. By Hattie C. Flower, Boston: B. O. Flower, Copley Square. Cloth, 115 pages.

The spirit of this little book is of the choicest. The author quotes profusely from the New Testament, and adds notes and comments relating to spiritual life. We quote one utterance which reveals the thought, purpose, and end of the book: "It is true, as the poet affirms, that the sole necessity of earth and heaven is love, for 'love is the fulfilment of the law.' When, through education, all nations have come to recognize this truth, they will engage no more in lawless warfare." The author pleads for the spirit and life out of which the kingdom of God flows, or rather which constitute the kingdom of God, and a million homes would be made better if every boy and girl in them could read what she says.

ESSAYS ON SOCIAL TOPICS. By Lady Cook. London: National Union Publishing Co., 149 Strand. Cloth, 284 pages.

This book of essays contains thirty-three articles of varying lengths, discussing Virtue, Modesty, Maternity, Mothers and their Duties, True Love, Marriage, Wives and Mistresses, Degradation of the Sexes, Regeneration of Society, Wrongs of Married Men, Should the Poor Marry, Morals of Authors, and a number of other kindred subjects. The thoughts expressed are elevated and sensible, the treatment frank but thoroughly chaste and womanly.

Frederick the Great and Arbitration.

In connection with the meeting of the late Peace Conference, it is of interest to learn that during the Seven

Years' War it was proposed to form a European Court of Arbitration. But it is still more interesting to become acquainted with the views of the greatest ruler Prussia ever possessed with regard to that proposal. It was in the third year of that war (in 1758), when the conviction began to gain ground in France that all efforts to conquer Prussia would be useless. The battles of Prague, Rosbach and Leuthen had spoken too emphatically, while France was being threatened by England, in her colonies, in the Mediterranean and even along her coasts. The resolution was, therefore, formed at Paris to submit proposals of peace to the King, but, owing to the fact that France was the ally of Austria, it was impossible to do so in a direct way. A circuitous method was adopted, the Margrave of Ansbach, the brother-in-law of the King, being asked to intervene. He had to submit proposals to the King and at the same time to endeavor to create the impression that those proposals emanated from himself, offering also to do the same to France. After the various conditions for the reestablishment of peace had been set out, the document, dated July 12, 1758, closed as follows: "In order to make this peace lasting and 'for ever,' it is expressly determined that in case a quarrel or dispute should arise, whether it be between the Empress-Queen, her heirs and successors, and the King of Prussia and his heirs, or the Kings of Prussia and Poland, none of the said Powers should ever take to arms, but that by treaty a Court of Arbitration (France, England, Sweden and Russia) be appealed to, which, in accordance with fairness, justice, customs, and the imperial constitution, is to decide on those differences, and in such a manner that the Power which attacks the other without waiting for the decision of the Court of Arbitration is to be constrained by it to make immediate compensation, for which purpose the Powers forming the Court of Arbitration will intervene with all their might and all their forces, without being able to urge any excuse for their release."

In his answer of July 28, the King thanked the Margrave for his good intentions, but doubted whether any benefit would come from those proposals, as the chief causes of the war were not touched thereby, and concluded by saying: "Finally, I must not omit to observe that neither myself nor the Queen-Empress could ever submit to a Court of Arbitration as proposed by the project, which attacks directly the rights of every ruler, would bring in its train no end of difficulties, and to which no sovereign Power would lend a hand." Once more the Margrave, on August 24, after enumerating the various points of the proposed peace, reverted to the question of the Court of Arbitration by saying: "My intention was not to convey that the proposed Court of Arbitration should form the chief point; my view is that the parties should have a free hand without subjecting them to the evils arising therefrom." This question of an International Court of Arbitration was put aside, and the King wrote in reply: "If the French, Austrians and Russians have anything to say let them speak out; but as far as I am concerned I shall confine myself to defeating them and being silent."—*London Morning Post*.